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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXXII, 1943-44

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Published and Edited by
THE THEOSOPHY COMPANY
THEOSOPHY HALL 33RD AND GRAND AVE.
LOS ANGELES (7), CALIFORNIA, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volume I is out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

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Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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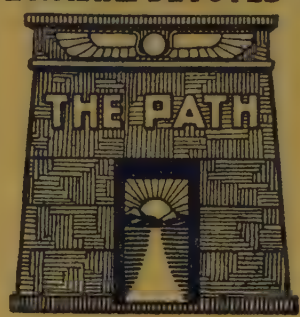

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXII—No. 1 November, 1943

IT is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them. That attempt should be continuous. What the people want is a practical solution of the troubles besetting us, and that solution you have in Theosophy.

—W. Q. J.

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Three Dollars per Annum *Thirty-five Cents per Copy*

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A U M

Thought runs swifter than the electric fluid; every bright aspiration sparkles and attracts the attention of the distant, but ever-watchful Master.
—"Teachings of the Master"

THEOSOPHY

Vol. XXXII November, 1943 No. 1

THE PATH OF THE MOVEMENT

NO lover of the Adept Wisdom and servant of Their cause goes through life without meeting at some time the oppressive gloom of apparent failure, not merely personal failure, but failure to penetrate the stony wall of ignorance, prejudice and complacence which bars the way to Knowledge for the great mass of mankind. The "mental woe unspeakable" of the *Voice* is more than a scriptural image; it is the literal experience of every compassionate heart, and the more acute the sympathies, the more intimate the suffering of the student-disciple.

The lead of self-interest must be thick indeed in the arteries of the student who does not at some time wrestle mightily with the Law; who does not long to split with one great revolutionary stroke the thick-skulled ignorance of the world, to startle, shock and amaze mankind into a vision of the electric truth. And though the infinite patience of the Teachers must finally conquer these turbulent demands for action, it is natural that there remains a sympathy for the sudden optimisms of others, and pity for the forced growths of physical philanthropy, which bloom in early splendor, only to wither and die before the high noon of Kali Yug's moral desolation.

Nor will this sympathy, or something like it, ever pass away. *Letters That Have Helped Me* bears witness to the large-hearted humanity which wisdom brings, and to the unyielding hope which springs forever in the breast of those who know the Law. The very disciplines of initiation, it seems, awake to vibration another octave of spiritual connections with the whole of mankind, and the transmuted energy of personal altruism now ranges forth to strengthen the fellowship of souls. Like the inaudible pitches of the upper

register of physical sound, these potencies travel by and through all coarser obstacles, but touch and enliven the noëtic essences in men.

This larger spirit of sympathy is evident throughout the writings of H. P. Blavatsky, but it has particular embodiment in the article, "Let Every Man Prove His Own Work." From her words here, one can understand the scattered hints that if the Adepts ever err, it is solely for their love of suffering men, out of that divine compassion which presses on to strain to the last possibility the inexorable decrees of Karmic Law. The time-honored rules and occult injunctions of the Lodge are more to protect the work itself from the irrespressible compassion of selfless servants of the Movement, than for any other purpose.

Something of this compassion, this spiritual dynamism of equilibrium between Heart and Mind, must be felt before the full meaning of the Great Theosophical Movement can be grasped. The long course of history, its forlorn hopes, its tragedies, its slow leavenings and its wild and desperate rebellions—all these must be read as a record of soul struggles, of the trials of discipleship, of foreshortened glimpses of the Real, made into bitter defeats from lack of knowledge; of paling fires of devotion, of irresolution and despair. H. P. B.'s "The Fall of Ideals" is more than a cosmic allegory, it is the biography of the human soul in its struggles with the evil within itself, and it is the tragedy of Europe, of all the world, may be, today. "What Are the Theosophists?" brings another illumination. The light is there, but there is no compulsion to see by it. Here is the work of devotees, their orientation in the world, set forth. It is a timeless work, described from a timeless vision. These directions bend no will, but they beckon to a life submerged, one with the current of the Theosophical Movement. Judge's, "The Theosophical Society and the Future," gives still another dimension to the perspective of the Movement.

The "lines of work" are the vital flows of inspiration in the literature of the Movement. They are the controls which confine the energies of workers to useful channels, determined by the laws of human evolution. Faith, in Theosophical work, means faith that the Teachers knew what they were about, faith that the labors and responsibilities imposed upon students are necessary and appropriate to objectives of the future. But it is not a blind adherence that is required. The mysteries of social conflict and historical evolution are sufficiently explained in the Teachings, so that, seeking beneath

the surface for essential meanings, workers may discover not only what they must do, but *why*.

No extravagances of energy in tangential directions are allowed the Theosophical worker. Palliatives may tempt with their dramatic immediacy, and the long slow path of cyclic growth seem cold and unfeeling in the face of the agonies of the hour. But the way of the Brotherhood is clear. The wall of ignorance must be worn away. The ice-floe of selfishness must be melted. The law of Karma must be understood. The spiritual independence of all souls is at once the secret of liberation and the cause of heart-rending delay. Feelings spent in futile protest against the snail's pace of social evolution are just that much resolve gone from the psychic capital of the Movement. But feelings turned to an inward search for knowledge of the law, to study and application of the law in the Teaching and in life—these are compounded with the materials so absorbed to enrich the work that must be done.

There is no part of life, no direction of consciousness which the theosophist can afford to ignore. All must be gathered in, drawn together, and interpreted by the soul. Even as this enlarging process proceeds, a greater concentration on the work at hand will be the result. The fitness of the lines of work can be seen most clearly with the light of impartiality. Wholeness of vision alone gives single-pointedness in life.

What are the feelings, the hopes and fears, which die away when some great responsibility presents itself? What corollaries loom as belonging to the central task? What trivialities, once thought important, are forgotten? These measures of duty are brought to us by life itself. They inspire, and sometimes reproach us, when they come, depending upon the mood and moral posture in which we are found. Times of priceless instruction from experience are rare. More often we must hew from the obstinate stone of impersonal events the knowledge we seek.

But the deliberate searching of the Teaching, the constant reference and review of basic statements, somehow refines the moral sensibilities. A sensitive awareness must grow in him who is forever peering through the mist. That we so seek is all the evidence we have of our conviction. That we yearn and strive to be of use is the testament of our true inclination.

There are no external sanctions which establish a Theosophist. Attraction to the philosophy, tolerance for one's fellows, a growing

momentum in the effort to bring knowledge to the masses, and a warning realization of the sagacity that must be acquired to carry through the task successfully: these are the marks of the Path, the lines of work engraved on the inner nature.

The very self-reliance of soul, wherever we stand in the ranks, is the best strength we can afford to others. The slow growth into perception of the direction of the Movement, as the highway of soul-evolution, however covered over and obscured by the accidents of history, the casual forms of events, will bring a spirit of sharing in the great undertaking, and an unspoken but deep companionship in the trials along the way.

THE T. S. A GUIDE-POST TO TRUTH

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some . . . fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had a hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with Siddhis, or the power to work occult phenomena. The beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So, then, let us again say: (1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically *is not a sect* nor ever was one. It admits worthy people of any religion to membership on condition of mutual tolerance and mutual help to discover truth. The founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally friendly terms with each and all. (3) Not a majority, nor even a respectable minority numerically speaking, of its fellows, are students of occult science or ever expect to become adepts. The weary traveler along a strange road is grateful even to find a guide-post that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after truth. And it is much.—H. P. B.

ON ENGRAFTING RELIGIOUS THOUGHT

[In *The Theosophist* for June, 1883, H. P. Blavatsky published an article entitled, "A Few Thoughts On Some Wise Words From a Wise Man." She began by quoting extensively from Babu Rajnarain Bose, "the well known Brahmo," who had written on the text, *"Strengthening the bonds of union between men of all religious persuasions, and creeds."* This is the "esteemed contemporary," the "respected Brahmo gentleman" referred to on p. 9, and "the author," p. 10. Madame Blavatsky "begs to differ" from Bose's opinion that "Differences of religion must always exist in the world," and in her subsequent remarks, she defines the "genuine morality" which is independent of religions, creeds, codes, and—God or gods.

Although her point of departure in this article is religious dissensions, their cause and cure, the principles used can be applied to all other differences of individual opinion, as well. The practical tolerance she here outlines and demonstrates, and the motto with which she concludes, are lines of direction on which indeed may be established a union of all men of no matter what creed, a union in which the individual's highest integrity is preserved and protected. Such a basis, such a modulus, is desperately needed in the world today, and that it may furnish fresh inspiration to theosophists whose first object is universal brotherhood, this article is now reprinted for the first time.—Eds. THEOSOPHY.]

AS our esteemed contemporary puts it,—"it is impossible to obliterate differences of face and make all faces exactly resemble each other." Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties, let alone to reconcile them by bringing under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gust of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment torn out, and—"the rent made worse." We are with those who think that as nature has never intended the process known in horticulture as engrafting, so she has never meant that the ideas of *one* man should be engrafted with those of any other man, since were it so she would have—if really guided by intelligence—created all the faculties of human mind, as all plants, homogeneous, which

is not the case. Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific type, that of a true-born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genera. . . . We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience.

* * * * *

What religion ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers"; and yet where is that creed that has ever surpassed it in bloodthirstiness and cruelty, in intolerance to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucretius, and—"what cruelties," he adds, referring to Christianity—"have been perpetrated in the name of Him who said 'Love your enemies; blessed are the peacemakers,' and so many other noble things." Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one "essential" point in their religion—belief in Christ. We admit and recognize fully that it is the duty of every honest man to try to bring round by "argument and gentle persuasion" every man who errs with respect to the "essentials" of universal ethics, and the usually recognized standard of morality. But the latter is the common property of *all* religions, as of *all* the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice

and crime. A broad line has to be drawn between the external practice of one's moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence—upon our own personal weal. But even this is surely not all. "So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour take his revenge"; that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* friends, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles, virtue is *no virtue,* but verily the culmination of SELFISHNESS. However sincere and ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions *to his brother,* and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother. We see daily that the theist, although defining morality as the conformity of human actions to *divine* laws, is not a tittle more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence, is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and *in honour even with those yet unborn.* In the words of the Greek Stoic—"though all our fellow-men were swept away, and not a mortal *nor immortal* eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?" No more than theism is atheism congenite with man. Both grow and develope in him together with his reasoning powers, and become

either fortified or weakened by reflection and deduction of evidence from facts. In short, both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood. Many are called impious not for having a worse but a different religion, from their neighbours, says Epicurus. Mahomedans are stronger theists than the Christians, yet they are called "infidels" by the latter, and many are the theosophists regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this ever-to-be unknown Principle. As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the "all-forgiving, loving and merciful Father in Heaven," he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents' love for him, the easier he feels it to break his father's commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted—especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of "our Father in Heaven," and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise —though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe in the actuality and the philosophical necessity of "Karma," *i.e.*, in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that

since no one can be made responsible for another man's religious beliefs with whom, and with which, he is not in the least concerned—that perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action. With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad *per se;* on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted.* For if, as he truly points out—none of us is infallible, and that "the religious opinions of men are subject to progress" (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that as historically and daily proved "nothing has done so much mischief" as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now, then at no distant future. And in this case we do become responsible for their actions. Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the *odium theologicum* stirring up religious hatreds—which relate as much to the "Essentials" as to the non-essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street-corner starvation cries for help: where pauperism, and its direct result, vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism. With that charming inconsistency which was ever the characteristic of the Christian churches, the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quick as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting of

*Omitted here. See *The Theosophist* IV, 213-14.—Eds. THEOSOPHY.

Providence; and even the application of anaesthetics in obstetrical cases, "under the pretence," Prof. Draper tells us, "that it was an impious attempt to escape from the curse denounced against all women in Genesis iii. 16," those same Bishops do not hesitate to meddle with the work of Providence when the "heathen" are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man born a heathen should be left one as—pre-ordained. Are the missionaries wiser, they think, than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways? But leaving aside things as dark to them as they are to us, and viewing "conversion" so called, but from its practical aspect, we say that he, who under the dubious pretext that because something *is truth to him* it must be truth also for everyone else, labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our "love of man" ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which *we* may "consider (for the time being) to be true." It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show without fear of being mistaken to another man what or who should be his ideal? If, as the theist assures us—"God is all in all"—then must he be in every ideal—whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or a piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest by so doing, we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing un-

asked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty, and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle; and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will best cure the wounds made by her cruel thorns.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually of love. Having taken for our motto—"In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity," we say to all collectively and to every one individually—"keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means *yourself*—whatever you are, unless you are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing."

The principles which constitute a society are facts as well as ideas, and purposes as well as facts. —BOSANQUET

ANTIPODAL POWERS OF MANAS

Resignation-Indifference

> The entry upon the Path cannot be made until resignation is consummated. . . . Once resign and all is possible.
>
> —Wm. Q. Judge

> If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again.
>
> —H. P. Blavatsky

THE above and similar statements in the teachings have led certain types of minds now and then to bring forth against the teachers the charge of inconsistency. "How is it possible," they will say, "to understand a philosophy that is obviously indefinite and even confusing? How can one be expected to carry out in practice a teaching that constantly contradicts itself?" Such critics will not take time to acquaint themselves with the point of view taken by the writers nor with the underlying principles of the system they expound. Because the whole science of life is not set down in a few simple sentences for our easy comprehension, we fall back into apathy, charging the teachers with treason, and preferring meantime to remain ignorant of our own true natures. But the riddle of life is not to be solved with a single stroke of the pen. Human existence is complex. However painstaking the efforts of the Messengers, their works must needs be studded with paradoxes. But, say these teachers, through resolving paradoxes, illumination comes. The key to all paradoxes is the dual nature of Mind.

The idea of resignation finds little response in the mind of the western man of action, enamoured as he is with the doctrine of survival of the fittest. For most, it means indifference or surrender, the passive giving-up of one's lawful due. It is, at best, submission to the inevitable. "For why break your head against a stone wall," one will say. "If there be no other way out, is it not the better part of logic to acquiesce? Is not this the intelligent thing to do?" Such is the reasoning of the lower mind, which has for its aim the welfare of the personal self. One unacquainted with the doctrines of Karma and the eternal nature of Soul will hardly find in himself the elements for understanding the spiritual aspect of resignation. While yet embued with the idea of the "struggle for life," resignation will be a mere expediency and nothing more, a marking of time awaiting more favorable conditions for further combat.

Resignation, theosophically considered, is a spiritual quality of the Higher Mind, and concerns more the reincarnating Ego than the man of clay. It is rooted in a perception of the reign of Law and signifies willingness to obey. Can there be peace and contentment in the heart of man while the whole of his life runs counter to the Will of Nature? Can there be rest while passions and desires constantly war among themselves as well as against the purposes of soul? "The way of inward peace," say the books, "is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace." True resignation is that inner relinquishment which loosens the knots of the heart, and makes possible the free and harmonious adjustment of cause and effect. It ever implies a spiritual triumph of the higher over the lower nature.

Resignation therefore of a spiritual kind is in no sense the attitude of indifference which veers and shifts with every gust of changing wind. It requires not that one relax in effort towards that which he sees to be true. Nor is it unwilling conformity to a fate he feels to be unjust. Some have been known to accept outwardly the circumstances of life, while in their hearts they chafe under feelings of injustice. This is the *nailed to the cross* idea expressed in the words: "Yes, damn it, I'll do it, but . . ." This is submission, of a sort, but it is base, shallow, incomplete. It goes no deeper than the lower mind and leaves still bound the inner knots of discord. While intellectually admitting the doctrine, such men have failed to make of it a living factor in their lives, have failed to understand that the whole of man's nature must be used in the carrying out of this law. The act of true resignation requires firmness, constancy, control.

Karma, of its own weight, moves to good and right. It is a friend to the soul, the faithful comforter of all who learn its way. But by indifference, doubt, and cross-currents of desire, man ceaselessly inhibits the action of its helpful hand. How else than by working with the Law can its fine and delicate adjustments be achieved? How else avail of the wisdom of its all-seeing eye, the power of its omnipotence? "Not my will, but thine, be done," are the words of One who evidently knew in full the Law which moves to righteousness. It is Arjuna's position in the ninth chapter of the *Gita* when he had ceased to find fault, and was made thus ready for a higher path. It is the position of all who trust the Law, and who in trust resign.

OF THE SUPERSENSUAL LIFE

By Jacob Boehme

III

THE disciple being very earnest to be more fully instructed how he might arrive at the supersensual life, came again to his Master the next morning, that he might receive and apprehend the instructions that should be given him by a divine irradiation upon his mind. And the disciple after a little space of silence, bowed himself, and thus brake forth:

Disciple: O my Master! I have now endeavoured to recollect my soul in the presence of God, and to cast myself into that deep where no creature doth nor can dwell; that I might hear the voice of my Lord speaking in me; and be initiated into that high life, whereof I heard yesterday such great and amazing things pronounced. But, alas! I neither hear nor see as I should: There is still such a partition wall in me which beats back the heavenly sounds in their passage, and obstructs the entrance of that light by which alone divine objects are discoverable, as till this be broken down, I can have but small hopes, yea, even none at all, of arriving at those glorious attainments which you pressed me to, or of entering into that where no creature dwells, and which you call nothing and all things. Wherefore be so kind as to inform me what is required on my part, that this partition which hinders may be broken or removed.

Master: This partition is the creaturely will in thee. And this can be broken by nothing but by the grace of self-denial, which is the entrance into the true following of Christ; and totally removed by nothing but a perfect conformity with the divine will.

Disciple: But how shall I be able to break this creaturely will which is in me, and is at enmity with the divine will?

Master: This is not to be done by thyself; but by the light and grace of God received into thy soul, which will, if thou gainsay not, break the darkness that is in thee, and melt down thine own will, which worketh in the darkness and corruption of nature, and bring it into the obedience, whereby the partition of the creaturely self is removed from betwixt God and thee.

Note.—From Dialogue II.

DISCIPLE: Without reason or the light of nature be sanctified in my soul, and illuminated by this superior light, as from the central east of the holy light-world, by the eternal and intellectual sun; I perceive there will be always some confusion, and I shall never be able to manage aright either what concerneth time or eternity: But I must always be at a loss, or break the links of wisdom's chain.

MASTER: It is even so as thou hast said. All is confusion, if thou hast no more but the dim light of nature, or unsanctified and unregenerated reason to guide thee by; and if only the eye of time be opened in thee, which cannot pierce beyond its own limit. Wherefore seek the fountain of light, waiting in deep ground of thy soul for the rising there of the sun of righteousness, whereby the light of nature in thee, with the properties thereof, will be made to shine seven times brighter than ordinary. For it shall receive the stamp, image, and impression of the supersensual and supernatural; so that the sensual and rational life will hence be brought into the most perfect order and harmony.

DISCIPLE: But how am I to wait for the rising of this glorious sun, and how am I to seek in the centre, this fountain of light, which may enlighten me throughout, and bring all my properties into perfect harmony? I am in nature, and which way shall I pass through nature, and the light thereof, so that I may come into that supernatural and supersensual ground, whence this true light, which is the light of minds, doth arise; and this, without the destruction of my nature, or quenching the light of it, which is my—reason?

MASTER: Cease but from thine own activity, steadfastly fixing thine eye upon one point, and with a strong purpose relying upon the promised grace of God to bring thee out of thy darkness into his marvellous light. For this end gather in all thy thoughts, and by faith press into the centre, laying hold upon the word of God, which is infallible, and which hath called thee. Be thou then obedient to his call; and be silent before the Lord, sitting alone with him in thy inmost and most hidden cell, thy mind being centrally united in itself, and attending his will in the patience of hope. So shall thy light break forth as the morning; and after the redness thereof is passed, the sun himself, which thou waitest for, shall arise unto thee, and under his most healing wings thou shalt greatly rejoice; ascending and descending in his bright and salutiferous beams. Behold this is the true supersensual ground of life.

DISCIPLE: I believe it indeed to be even so. But will not this destroy nature? Will not the light of nature in me be extinguished by this greater light? Or, must not the outward life hence perish, with the earthly body which I carry?

MASTER: By no means at all. It is true, the evil nature will be destroyed by it; but by the destruction thereof you can be no loser, but very much a gainer. The eternal band of nature is the same afterwards as before; and the properties are the same. So that nature hereby is only advanced and meliorated; and the light thereof, or human reason, by being kept within its due bounds, and regulated by a superior light, is only made useful.

DISCIPLE: Pray therefore let me know how this inferiour light ought to be used by me; how it is to be kept within its due bounds; and after what manner the superior light doth regulate it and ennoble it.

MASTER: Know then, my beloved son, that if thou wilt keep the light of nature within its own proper bounds, and make use thereof in just subordination to the light of God; thou must consider that there are in thy soul two wills, an inferiour will, which is for driving thee to things without and below; and a superior will, which is for drawing to things within and above. These two wills are now set together, as it were back to back, and in a direct contrariety to each other; but in the beginning it was not so. For this contraposition of the soul in these two is no more than the effect of the fallen state; since before that they were placed one under the other, that is, the superior will above, as the Lord, and the inferiour below, as the subject. And thus it ought to have continued. Thou must also further consider, that answering to these two wills there are likewise two eyes in the soul, whereby they are severally directed; forasmuch as these eyes are not united in one single view, but look quite contrary ways at once. They are in a like manner set one against the other, without a common medium to join them. And hence, so long as this double-sightedness doth remain, it is impossible there should be any agreement in the determination of this or that will. This is very plain: And it sheweth the necessity that this malady, arising from the disunion of the rays of vision, be some way remedied and redressed, in order to a true discernment in the mind. Both these eyes therefore must be made to unite by a concentration of rays; there being nothing more dangerous than for the mind to abide thus in the duplicity, and not to seek to arrive at the unity.

Thou perceivest, I know, that thou hast two wills in thee, one set against the other, the superior and the inferiour; and that thou hast also two eyes within, one against another.

DISCIPLE: I perceive this, sir, to be very true; and this it is which causeth a continual combat in me, and createth to me greater anxiety than I am able to express. Nor am I unacquainted with the disease of my own soul, which you have so clearly declared. Alas! I perceive and lament this malady, which so miserably disturbeth my sight; whence I feel such irregular and convulsive motions drawing me on this side and that side. The spirit seeth not as the flesh seeth; neither doth, or can the flesh see, as the spirit seeth. Hence the spirit willeth against the flesh; and the flesh willeth against the spirit in me. This has been my hard case. And how shall it be remedied? O how may I arrive at the unity of will, and how come into the unity of vision!

MASTER: Mark now what I say: If now thou sufferest thyself to be always looking into nature, and the things of time, and to be leading the will, and to be seeking somewhat for itself in the desire, it will be impossible for thee ever to arrive at the unity, which thou wishest for. Remember this and be upon thy watch. Give not thy mind leave to enter into, nor to fill itself with, that which is without thee; neither look thou backward upon thyself; but quit thyself. Both eyes may become very useful, if ordered aright; and both the divine and natural light may in the soul subsist together, and be of mutual service to each other.

DISCIPLE: So then if I can but enter into the will of my Lord, and abide therein, I am safe, and may both attain to the light of God in the spirit of my soul, and see with the eye of God, that is, the eye of eternity in the eternal ground of my will. But it is very hard to be always looking forwards into eternity; and consequently to attain to this single eye, and simplicity of divine vision. The entrance of a soul naked into the will of God, shutting out all imaginations and desires, and breaking down the strong partition which you mention, is indeed somewhat very terrible and shocking to human nature, as in its present state. O what shall I do, that I may reach this which I so much long for?

MASTER: My son, let not the eye of nature with the will of the wonders depart from that eye which is introverted into the divine liberty, but let it draw to thee those wonders by union with that heavenly internal eye, which are externally wrought out and mani-

fested in visible nature. For while thou art in the world, and hast an honest employment, thou art certainly by the order of providence obliged to labour in it, and to finish the work given thee, according to thy best ability, without repining in the least; seeking out and manifesting for God's glory, the wonders of nature and art. All both in art and nature serveth but abundantly to manifest the wonderful works of God; that he for all, and in all, may be glorified. Yea, all serveth, if thou knowest rightly how to use them, but to recollect thee more inwards, and to draw thy spirit into that majestic light, wherein the original patterns and forms of things visible are to be seen. Keep therefore in the centre, and stir not out from the presence of God revealed within thy soul; let the world and the devil make never so great noise and bustle to draw thee out, mind them not; they cannot hurt thee. It is permitted to the eye of thy reason to seek food, and to thy hands, by their labour, to get food for the terrestrial body: But then this eye ought not with its desire to enter into the food prepared, which would be covetousness; but must in resignation simply bring it before the eye of God in thy spirit, and then thou must seek to place it close to this very eye, without letting it go. Mark this lesson well.

"PRACTICAL THEOSOPHY"

All great movements have, of a necessity, leaders and teachers of high attainments. It is not designed to belittle intellect or wealth of learning. But these possessions go for nothing without charity, truthfulness, right thinking, right living, and right action. The path of Practical Theosophy is wide; it is narrow; it is straight; it is crooked; but it is never without good. Expect nothing; work without thought of or desire for reward; share your happiness with others; be upright in your dealings with your fellow laborer on life's highway; work for the good of humanity; speak ill of no one; judge the act and not the actor; and last, but not least, strive for consistency as a member of the Theosophical Society. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.

—W. Q. J.

AMONG YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

HOW I wish I could explain things!" Alayne burst out. She had encountered Martinez going to the meeting, and they were walking along together. He, somewhat startled by the exclamation, mildly inquired what the trouble was.

"Oh, it's nothing new," Alayne replied. "Just that when I have opportunities to talk Theosophy I never seem to make much of them. In the first place," she confided ruefully, "they always pick on my weak points, questions I haven't thought out, or problems I have more or less sidestepped. And the really exasperating thing is the way I will come home from a discouraging, unprofitable discussion, go to do a little belated reading, and happen to pick up a book or an article that treats of that very thing! Sometimes the point has been taken up in the issue of THEOSOPHY I've been meaning to read, but haven't got 'round to. And so on."

"What brought on these reflections, anyway, if I may ask?"

"Why, a friend of mind happened to tell me that someone in her family was being treated by sulfa drugs," explained Alayne. "And of course I'd heard remarks about their being dangerous, but I didn't pay much attention to the details, so I could only mumble something vague, and promise to look it up. For, this time, I happen to know there was a Lookout on it last summer—but I don't know what it said!"

"Well, don't act as if you were the only one," Martinez remarked, after a moment. "It happens to all of us. It reminds me of the story of the man who, at the end of his life, surveyed his past, and, overcome by the record, moaned, 'Woe is me, for I am the greatest of sinners!' And the answer came: 'Vanity, my little man, you're nothing of the sort!' "

"I'm not quite as vain as that," laughed Alayne, "but at times the word 'inept' is the only one to describe me. After all, if you can't turn talk in the direction of right ideas, it is more or less a waste of time, theosophically speaking, don't you think?"

"Yes," said Martinez, "but maybe your conversational standards are too high. What I mean is, you have to consider whom you are

talking to, and what ideas they are prepared to evaluate and accept. Those are the ones to concentrate on, no matter what or how much you would like to say. If you talk above—or below—your audience, you lose it, and then you're not accomplishing anything. Not everybody wants Theosophy, but everyone *is* ready for something. All you have to do is find out what!"

"That's all," agreed Alayne, "but how? I'm not a mind-reader, you know."

"Perhaps I can't explain exactly how," Martinez answered slowly, "but I've found that if you listen for ideas while the other fellow talks, you stand a better chance of hearing the real question. On the other hand, if you are wrapped up in your own mental makeup, or if you are sidetracked by personal considerations, such as the impression he is making on you, or you on him,—then you are likely to miss the point."

"In other words, it is as if there is a channel between you that must be kept clear if ideas are to be exchanged," Alayne commented. "I know what you mean, because sometimes after a conversation is over, and I am puzzling out the question by myself, I suddenly see the answer I could have made if I had thought of it. The excitement of the moment made me 'static,' so to speak, and as soon as I was calmed down again, the 'reception' cleared up."

"That's it," said Martinez. "After a while you may find that although you don't say as much as you used to, you are giving more of what is needed. It's the old illustration of the Ladder of Being. We are all on different rungs. But it is the one ladder, and the goal may be reached by each one, no matter what his present position. As we move up the ladder, we cast aside, one by one, the mental luggage of false ideas that weighs us down. We move step by step, and so does everybody else. At most, we see only a few steps at a time. It is not even necessary to see more. Mr. Judge once said that he was content if he could see only *one* step ahead. So we can be content if we are able occasionally to suggest *one step* to another."

"But what about the talk you had last summer with that girl from your office—Jane, wasn't it?" Alayne asked. "From what you told us, you covered quite a bit of ground: the god-idea, miracles, cycles, karma and reincarnation. Of course you didn't discuss them as such, but you worked them all in, somehow. Do you call that a single idea?"

"In a way I do," replied Martinez, "because the discussion was really about law. Once a person sees that everything that happens, happens under and according to law, you have a basis from which to present many other ideas, the whole philosophy if you wanted to—if you could! That's what a fundamental idea is—the foundation for all the rest. And one Fundamental implies the others: that's how the god-idea and the work for the future came up in that talk with Jane. Put it this way, if you like: Theosophy is the pyramid of truth. Any one of its three bases leads you to infer the others. Then you see the whole structure that is built on them, with its single apex, the 'eye of Wisdom,' perhaps, as it appears on the Great Seal of the American Republic."

"I see," said Alayne. "That's what you meant about listening for the real question. If you can relate the discussion, in your own mind, at least, with one of the Three Truths, then you are on a main avenue of thought, so to say, which is most apt to lead to the important philosophical ideas."

"Exactly," Martinez nodded. "Don't you find that the great ideas cut across all levels of thought? No matter what subject you're on, or what 'climate of opinion' you're in, the eternal verities retain their primacy. And when a conversation follows them, if only half-consciously, so many distracting and discouraging habits of personality are avoided."

"You mean," Alayne summed up, "that instead of being mostly Kamic, conversation becomes Manasic!"

Work for Arjunas

If basic ideas are not taken in, nothing can be done. If we can do no more, as humble agents, than to keep these ideas *alive* in the world and among Theosophists, we should be content; but we are not through, and while our life lasts we will keep on doing all we can to give others a sound basis, a better understanding of what the great Ideas of Theosophy mean. Each of us must find his own expression of the same great Truths. This is an age of transition and our work is to hark back to first principles, promulgate and sustain them as best we can, so that they shall be ready for those who need them, drawing our inspiration from the Message and the Messengers. This constitutes the right work for all *Arjunas*. —Robert Crosbie

CYCLES OF PSYCHISM

VIII

THE real character of hypnotism and hypnotic phenomena is difficult for the average man to recognize, not only because of the admitted ignorance of scientific investigators in this field, but also, because of the unknown areas of human nature which are involved. All present practice of hypnotism traces directly or indirectly to Anton Mesmer, the great healer and occultist of the eighteenth century. Unfortunately for modern medicine, however, Mesmer's doctrines were not accepted in professional circles, and the development of hypnotism fell into the charge of men who were either ignorant of occult law, or irresponsible in the use of the mesmeric force. Today the medical historians of hypnotism rejoice that hypnotism has been divorced from Mesmer's theories, as though the separation were a great step of progress, little realizing that Mesmer had knowledge of the psychological constitution of man that enabled him to use his power in a way not open to ordinary men.

Recent years have witnessed a rapid increase in the practice of hypnotism. In the name of "science," students in scores of colleges and universities are being used as subjects in hypnotic experiments, while physicians are more and more turning to this method of controlling the minds of their patients. Amateurs, often lacking the skill of more experienced practitioners, are introducing hypnotism as parlor entertainment. Meanwhile, "experts" are claiming that hypnotism is "harmless" for normal persons. One such writer, Dr. Paul Campbell Young, had the temerity to maintain, in the *Psychological Bulletin* for September, 1926, that "books that point out the dangers of hypnotism are far more dangerous than hypnotism itself." Echoing such allegedly "scientific" pronouncements, popular writers for the mass magazines are carrying to the uninformed and defenceless public the news that hypnotism is capable of miraculous "cures" in many cases of mental and physical ills. In the *Reader's Digest* for October, 1943, an article named "Hypnotism Comes of Age" makes the unqualified statement: *"You will suffer no harmful mental or physical after-effects.* It's quite possible that hypnosis will fail to produce the desired results in your case, but you'll be no worse off for the trial." The pernicious falsity of this statement would be difficult to equal. It suppresses facts that are well known and is merely propaganda for hypnotism.

The dangers of hypnotism were better understood fifty years ago than they are today. Jean Marie Charcot, the famous French investigator of hypnotic states, wrote in the *Forum* for April, 1890:

> For several years the principal towns of Europe have been overrun by persons . . . bearing high-sounding titles, who invite the people to hypnotizing performances given in the local theatres. . . . We can track a showman magnetizer of this sort by his victims everywhere. When he has gone, it is noticed that subjects . . . with whom he succeeded best become nervous and irritable. Some of them fall of their own accord into a deep sleep, out of which it is not easy to awaken them; thereafter they are unfitted for the performance of the duties of every-day life. Others, and they the majority, are seized with convulsions resembling the crises of confirmed hysteria.

Charcot maintained that the practice of hypnotism should be limited to trained physicians. William Q. Judge, co-founder, with Madame Blavatsky, of the Theosophical Movement, in commenting on Charcot's view, added his own opinion that hypnotism should be prohibited by law. "No one," he urged, "but some few high-minded and learned physicians should be allowed to practice it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. In the present age I would vote for its total seclusion from use for the present."

The following analysis of hypnotism, taken from Mr. Judge's writings, gives the Theosophical reasons for condemning the practice.

* * *

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of his physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centers of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to

transmit them to the astral organs and centers where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface, all of the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstacy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely —the soul-man resists sufficiently to prevent it. Hence we point to

an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized, the influence of the operator, once thrown on the subject, will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of a object which you have merely willed to be on it? This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating also every part of the physical body. Having thus imaged the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around everyone, and in part of the physical atoms in a finely divided state. By some, this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self, which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the

Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete—and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life everyone, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

"THE TRUE CREED"

The only faith that men recognize is a creed. But the true creed which we unconsciously live by, and which rather adopts us than we it, is quite different from the written or preached one. Men anxiously hold fast to their creed, as to a straw, thinking this does them good service because their sheet anchor does not drag.

I do not prefer one religion or philosophy to another. I have no sympathy with the bigotry and ignorance which make transient and partial and puerile distinctions between one man's faith or form of faith and another's,—as Christian and heathen. I pray to be delivered from narrowness, partiality, exaggeration, bigotry. To the philosopher all sects, all nations, are alike. I like Brahma, Hari, Buddha, the Great Spirit, as well as God. —THOREAU

THE UNCLEARED ROAD TO TRUTH

TODAY, a half-century after the founding of the present Theosophical Movement, many of the incredible complexities which beset the work of the Founders in bringing truth to the world, and which beset the world in receiving it, have become unraveled.

Still, the student finds himself confronted with something greatly resembling a vast conspiracy to prevent mankind from reaching reality, not merely in the conscious and sordid aim of certain groups of "vested interests," "occult" or otherwise, but in an uprising of the inner forces of truth seekers themselves. He notes a diabolically ingenious tendency toward confusion and deceit on the part of "inanimate" circumstances; most strange, also, an apparent will, or at least a willingness, on the part of the Founders themselves to give free rein to diversive forces and even to assist them in their work of obstruction! "Why, oh why," often says the modern student, "was the simple and saving word that might have prevented disaster to persons and to the work, so often withheld?"

We reckon not with the intricacies of Karma. These obscurations lie in every path toward verity. Judge and lawyer know only too well that, given even the most numerous, the most honorable and intelligent witnesses, only an unsatisfactory approximation to truth can be arrived at. The eager scientific research worker is appalled, after a time, by the frequency with which his test-tube can lie to him. And how well do parents understand the heart-breaking difficulty of finding the justice behind a children's quarrel!

When the road to occult truth is entered, all these difficulties rise in the path of the seeker, plus many others of a peculiar nature. In ordinary things, the structure of material circumstances resents too close prying into its intricacies; but this is as nothing to the spontaneous revolt of all the lower forces of nature against him who enters the search that will expose matter itself as lie incarnate!

Why must this be so? It could not be otherwise under Karmic law. Throughout ages past, man has lived a lie, convincing himself that he is a being of matter. Having accepted this fundamental error, the innumerable subsidiary contradictions arising therefrom —contradictions in conduct, contradictions in philosophy, contradictions in material "laws" themselves—have forced the weaving of

a hard-knotted web ever more tangled. The hope and the despair lie in the fact that the knots are all inside ourselves. We lie to ourselves in setting value on the valueless things pursued; we deceive and conceal and compromise, in the pursuit of those objects, "playing the game" as men understand it. The lives of the best of us are entangled in "white lies," sometimes told to spare others, as we think, but more often to spare ourselves.

The false structure of long standing must be swept away before the Real is seen. And in the last stages of the struggle of demolition, the obstacles of appearances, of casuistries, of apparent material facts, coming from within and without, from friends and from enemies, are beyond description and beyond the comprehension of those who have not met them in full.

The Founders, H. P. Blavatsky and William Q. Judge, saw that these difficulties would come to those whom it was their responsibility to teach. They knew that only one-half of a truth resides in the word revealed, that the other half rests in the heart of the seeker. Thus an initial truth imparted to him of unready heart, too often leads to a final lie. Ever and again were these two forced to accept martyrdom for themselves, to let weapons remain in the hands of enemies of the work, not because they lacked the weapons of truth, but because of the unseen deceits in the souls of those whom they sought to help.

Nor is the path to understanding traveled easier today. H. P. B. and W. Q. J. never turned aside from their work to defend or justify themselves: they were witnesses only and always to the Truth. And that truth, whether in their words, in the words of friends and enemies, or written on the face of Nature, is to be found alone by those of clean and honest heart.

CORRECTING FACT

It is not history which teaches conscience to be honest; it is the conscience which educates history. Fact is corrupting, it is we who correct it by the persistence of our ideal. The soul moralizes the past in order not to be demoralized by it. Like the alchemists of the middle ages, she finds in the crucible of experience only the gold that she herself has poured into it. —AMIEL

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

THE way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace."

Know then, Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed; will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow, "I am holier than thee," or draw the mantle of seclusion around himself.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should, by intelligent contact with life, seek in it the further elucidation of the problem. It is not the study of ourselves so much as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world, per-

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NOTE.—This article was first published by Wm. Q. Judge in *The Path*, in August and October, 1886, and February, 1887.

haps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

It was said by one who pretended to teach the mysteries, "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of the sort, either before teaching, or what is first needful, learning. It would, perhaps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who, forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought, "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought, "Behold I am a little more than other men, who have not penetrated so far." Know then, oh man, that you are not as great even as they. He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives.

You think, oh man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that, to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more (the Mystic has little else), strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame nor wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

* * * * *

"Work as those work who are ambitious.—Respect life as those do who desire it.—Be happy as those who live for happiness."

—*Light On the Path.*

We are tried in wondrous ways, and in the seemingly unimportant affairs of life, there often lie the most dangerous of the temptations.

Labor, at best, is frequently disagreeable owing either to mental or physical repugnance. When he who seeks the upward path begins to find it, labor grows more burdensome, while at the time he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be forgotten. He *must work,* and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him, still this also must to all intents be forgotten, while he takes up his labor, as if there were no tomorrow.

Remember that life is the outcome of the Ever-Living. If you have come to comprehend a little of the mystery of life, and can value its attractions according to their worth; these are no reasons why you should walk forth with solemn countenance to blight the enjoyments of other men. Life to them is as real as the mystery is to you. Their time will come as yours has, so hasten it for them, if you can, by making life brighter, more joyous, better.

If it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life.

Do your sighing and crying within you. If you cannot receive the small events of life and their meanings without crying them out

to all the world, think you that you are fitted to be trusted with the mysteries?

The doing away with one or certain articles of diet, *in itself,* will not open the sealed portals. If this contained the key, what wise beings must the beasts of the field be, and what a profound Mystic must Nebuchadnezar have been, after he was "turned out to grass!"

There are some adherents of a faith which has arisen in the land, who deem it wise to cast away all things that are distasteful to them; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because the other pilgrim is not progressed enough. Brothers, there lives not the man who is wise enough to sit as a judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another: "Depart! you impede my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being *the first transgressor,* cried out: "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here —therefore, Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it (Ephesians v. 32).

Be patient, kindly, and wise, for perhaps in the next moment of life the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgment upon any created thing, while you, a beggar, are going about in a borrowed robe?

If misery, want and sorrow are thy portion for a time, be happy that it is not death. If it is death, be happy there is no more of life.

You would have wealth, and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable that you are as rich as you ever will be; therefore, desire to do good with what you have—and *do it*. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain, just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope someone will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves, by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they or your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for Initiation.

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters the door, does so as gently and imperceptibly as the tide rises in the night-time.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

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If you desire to labor for the good of the world, it will be unwise for you to strive to include it all at once in your efforts. If you can help elevate or teach but one soul—that is a good beginning, and more than is given to many.

Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society. Each and every one of them originated upon the same basis—Truth, or a portion of it at least. You may not assume that you have a greater share than they, it being needful only that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of The Life.

It is not by intellectually philosophizing upon it, until reason ceases to solve the problem, nor by listening in ecstatic delight to the ravings of an *Elemental clothed*—whose hallucinations are but the offspring of the Astral—that the life is realized. Nor will it be realized by the accounts of the experiences of other students. For there be some who will not realize Divine Truth itself, when written, unless it be properly punctuated or expressed in flowery flowing words.

Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning—and as you learn their import, so do you fit yourself for higher work.

There are no rose-gardens upon the way in which to loiter about, nor fawning slaves to fan one with golden rods of ostrich plumes. The Ineffable Light will not stream out upon you every time you may think you have turned up the wick, nor will you find yourself sailing about in an astral body, to the delight of yourself and the astonishment of the rest of the world, simply because you are making the effort to find wisdom.

He who is bound in any way—he who is narrow in his thoughts—finds it doubly difficult to pass onward. You may equally as well gain wisdom and light in a church as by sitting upon a post while your nails grow through your hands. It is not by going to extremes or growing fanatical in any direction that the life will be realized.

Be temperate in all things, most of all in the condemnation of other men. It is unwise to be intemperate or drunken with wine. It is equally unwise to be drunken with temperance. Men would gain the powers; or the way of working wonders. Do you know O Man, what the powers of the Mystic are? Do you know that for each gift of this kind he gives a part of himself? That it is only with

mental anguish, earthly sorrow, and almost his heart's blood, these gifts are gained? Is it true, think you, my brother, that he who truly possesses them desires to sell them at a dollar a peep, or any other price? He who would trade upon these things finds himself farther from his goal than when he was born.

There *are* gifts and powers. Not just such as you have created in your imagination, perhaps. Harken to one of these powers: He who has passed onward to a certain point, finds that the hearts of men lie spread before him as an open book, and from there onward the motives of men are clear. In other words, he can read the hearts of men. But not selfishly; should he but once use this knowledge selfishly, the book is closed—and he reads no more. Think you, my brothers, he would permit himself to *sell* a page out of this book?

Time—that which does not exist outside the inner circle of this little world—seems of vast importance to the physical man. There comes to him at times the thought that he is not making any progress, and that he is receiving nothing from some Mystic source. From the fact that he has the thought that no progress is being made the evidence is gained that he is working onward. Only the dead in living bodies need fear. That which men would receive from Mystic sources is frequently often repeated, and in such a quiet, unobtrusive voice, that he who is waiting to hear it shouted in his ear is apt to pass on unheeding.

Urge no man to see as yourself, as it is quite possible you may see differently when you awake in the morning. It is wiser to let the matter rest without argument. No man is absolutely convinced by that. It is but blowing your breath against the whirlwind.

It was at one time written over the door: Abandon Hope, all ye who enter here. It has taken hundreds of years for a few to come to the realization that the wise men had not the slightest desire for the company of a lot of hopeless incurables in the mysteries. There is to be abandoned hope for the gratification of our passions, our curiosities, our ambition or desire for gain. There is also another Hope—the true; and he is a wise man who comes to the knowledge of it. Sister to Patience, they together are the Godmothers of Right Living, and two of the Ten who assist the Teacher.

—American Mystic

ON THE LOOKOUT

"Science and Man"

Dr. Wilbur Marshall Urban, professor of philosophy, emeritus, at Yale University, recently lectured on "Science and Man: The Degradation of Scientific Dogma," at the Rice Institute of Houston, Texas. Prof. Urban points out that in spite of the splendid achievements of science along material lines, it is essentially amoral and has not developed the means for true happiness and progress on the part of the human race. This criticism is now familiar:

> Freedom through scientific intelligence and invention has been one of the fundamental dogmas of the modern epoch. But now he [the man in the street] finds this thing called science turned to the destruction of the very culture which produced it. . . . Even the man in the street has come to see that such science, and such control of man through science, would make of man himself a machine, a robot which, precisely because he can be thus controlled, is all the more dangerous.
>
> * * * * *
>
> It is, he cries, not science and the machine that are at fault, but the men that make them. When we have a satisfactory science of man, when we have learned to control men and society in the way we have learned to control things, all will be well. (*Rice Institute Pamphlet,* April, pp. 72-3.)

Moral Reform of Science

One of the fundamental tenets of the Adept science is that knowledge without moral responsibility is dangerous and productive of great harm. As Mr. Judge wrote on the last page of *The Ocean of Theosophy:*

> The Lodge of Masters does not care for Science unless it aims to better man's state morally as well as physically, and no aid will be given to Science until she looks at man and life from the moral and spiritual side. For this reason those who know all about the psychical world, its denizens and laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man.

This position of the Lodge is fully discussed in "The Adepts and Modern Science," by Mr. Judge (Theosophy, xxxi, 71).

Amoral Evolution

Dr. Urban shows that Darwinism and evolutionary science are responsible for the attempt to explain man's intelligence and morals in terms of the irrational and amoral forces of natural selection, and the struggle for existence. He continues:

> It is easy to be misunderstood here and I wish if possible to avoid misunderstanding. Surely, it will be said, you are not telling us that scientists and philosophers are now denying the truth of biological science and evolution. Surely you yourself are not denying that man—this reasoning and valuing man of whom you are speaking—did actually evolve by natural processes from anthropoid ancestry. This is not seriously disputed even by those whose deepest feelings are opposed to such admission.
>
> Certainly I am not denying these facts, in so far as they are facts. Still less am I suggesting that modern social science disputes these facts. What I am denying—and what much of modern thought is coming to see must be denied—is this complete naturalization of man, of his intelligence and his morals, which men have thought to be the necessary consequences of these facts. What I am denying is that the values by which man, as man, lives can be deduced from these facts of biological nature. In other words, I am maintaining that man, who has emerged from nature, transcends nature.

Dr. Urban has a nice point. He perceives the philosophical *non sequitur* between the obvious—and undeniable—physical evolution of man's form, and the origin of those qualities, or "principles," as Theosophy names them, which are, properly speaking, what the term "man" connotes.

Repudiating the Gladitorial Theory

The law of progress and development in the kingdoms below man is clear enough, though its underlying cause and motor may still be obscured by the mechanism-vitalism debate. But comes the human kingdom, and the law is radically reversed. Fifty years ago, Thomas Huxley, the exponent of Darwin's doctrine of evolution, wrote:

> Whatever differences of opinion may exist among experts, there is a general consensus that the ape and tiger methods of the struggle for existence are not reconcilable with sound ethical principles. . . .
>
> Let it be understood, once for all, that the ethical progress of society depends not on imitating the cosmic process, still less in running away from it, but in combating it.

> Social progress means a checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process.
>
> The practice of what is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence . . . its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladitorial theory of existence. (Romanes Lecture, "Evolution and Ethics," delivered May 18, 1893.)

Whence comes this social and ethical progress? What initiated the special character of human evolution? How is it possible for man to run counter to the "cosmic process"? These are questions that not science but philosophy must answer. If science is to dedicate itself to discovering the "how" of things, then the "why" must be delegated to philosophy. Religions do not deal in reasons.

The Doctrine of Eternal Recurrence

Prof. Urban, having posed the question, proceeds to his conclusion:

> The idea of man—the Everlasting Man—has been built up through the long years of our Western Christian culture and cannot be divorced from it. This idea of man is again bound up with certain ideas of nature—of the world in which man lives, of the cosmos of which he is a part—and these things which God has joined together no man can put asunder. To try to graft our Christian ideals and morals on the conception of man which follows from evolutionary naturalism is as absurd as it is impossible.
>
> * * * * *
>
> God created man and in creation endowed him not only with certain animal goods, but with certain inalienable rights which belong to him as man, as a rational being.
>
> * * * * *
>
> Having lost faith in God and the Divine Reason—and faith in the providential control of the events of time by an over-ruling Providence—we are relapsing into the essentially static and repetitive view of the time-process typical of antiquity and of the East. This is the significance of the doctrine of the eternal recurrence which raises its head in so many quarters. This is the significance of the historical pessimism which has flooded the twentieth century.

The Theological Cat

So the theological cat is out of the bag, and another "philosopher," on the threshold of perception of the middle road between unspiritual and amoral science on the one hand, and unscientific and unphilosophical religion on the other, has lost his way, and fallen back on the well-trodden, but nonetheless misdirected, by-path known as the personal god idea.

It is not the theosophist who will insist that "Christian" ideals and morals be engrafted on anything, certainly not on the partial view of evolution professed by modern science! Ideals and morals based on the personal god idea and vicarious atonement are subversive of genuine morality, as H. P. Blavatsky has pointed out (see "On Engrafting Religious Thought," in this issue), and had best be left to wither on the dead branch of sectarian religion.

The doctrine of cyclic recurrence can hardly be blamed for any brand of pessimism, "historical" or otherwise. Dr. Urban is obviously unfamiliar with the fact that this law of cycles is only part of the larger law of evolution, and that stronger than any belief in an imaginary "God" is the reverence held (by the ancients, and by the majority of modern Orientals) for the wise men who are the flower of human evolution. This reverence is characteristic of those eastern peoples, especially the Hindus, among whom the "gods" are more frequent visitors than in the West, where ignorance of and disbelief in spiritual progress are profound. If anything contributes to pessimism, it is the mental drag of formalized religion, which, by a series of illogicalities, gives man a lop-sided immortality; an unjustified hereafter of eternal and absolute pleasure and pain; a cosmic law-giver whose partiality and irresponsible behaviour cannot hold a candle to the exemplary practices of many a human judge; the progressive atrophy of human reason and judgment; and the retrogressive attempt to maintain spurious dogmas in the face of the facts of science, as illustrated in the present instance by Dr. Urban's reversion to "God."

Waste of Energy

Why is man "endowed" with reason, if he is not expected to employ it in understanding and interpreting the process in which he is engaged? Why does man have his feeling of justice if he is not supposed to apply it to his philosophy of life?

Aside from the logical absurdity of his position, we can only regard it as a shocking waste of energy for Prof. Urban to profess to despise the "time-process typical of antiquity and of the East." The regular recurrence of cycles is not the pipe-dream of some opium addict. It is simply the formulation of evidence apparent on every hand. So forcibly has this law appealed to modern science that a Foundation is devoted to studying its manifold correlations (see Lookout for September). Wherefore Prof. Urban's distaste?

THE ALTERNATIVES

Is it that the admission of such a widespread natural law would obviate the necessity for an anthropomorphic law-giver? Is it that, with reference to morals and ethics, it certifies the absolute universality of the law of cause and effect, action and reaction, and thus makes rational the otherwise inexplicable conviction of justice which persists in man through all manner of external discrepancies? If a man has "lost faith in God," he would have to blindfold himself, metaphysically speaking, to restore it. Faith which is not inherent must be established by experience and reason. Given the choice between a dogma he no longer has confidence in, and an impersonal, reasonable, scientific and philosophical foundation for faith in immortality, justice and progress, which would a man choose? Those are the alternatives afforded: the choice is the individual's.

WHENCE EARTHQUAKE ENERGY?

Seismologists are now generally agreed in rejecting previously assigned causes for earthquakes, as proposing insufficient forces:

> Captain Nicholas H. Heck, of the United States Coast and Geodetic Survey, who is the government's monitor of earthquakes, has been making measurements of the energy involved in the production of earthquakes. He has no instrument that can be clamped on the earth when it is about to quake, but he makes the measurement after the event on the basis of the effects produced in moving the earth's crust. He found that the San Francisco earthquake resulted from the release of 170,000,000,000,000,000,000,000 ergs of energy, which can be translated into the simpler language of 13,000,000,000,000 (13 million million) horsepower. The Charleston earthquake of more than a century ago released ten times that amount of energy. (New York *Herald-Tribune,* June 27.)

One theory was that earthquakes were produced as part of the mountain-building process, but Dr. M. King Hubbert disagrees with this view. He says:

"The fact that such disturbances have occurred repeatedly during the two billion or more years of geological history indicates positively that some large supply of energy—probably deep-seated within the earth—is being dissipated. This is the major fact of terrestrial disatrophism (deformation of the earth's crust) compared with which isostatic adjustment is but a minor and relatively unimportant phenomenon."

"The Great Conceit of Our Age"

Dr. William Lynch, of Fordham University, thought electrical and magnetic forces might account for mountain-building, but he concluded that though these may be intrinsically large, they were entirely too small to serve as the primary mountain-building agencies:

> The energy value of the magnetic field of the entire earth is about the same magnitude as the energy involved in the Charleston earthquake, he found. He also estimated that the energy in the electrical currents that flow in the earth is of about the same magnitude.

This confession of ignorance on the part of seismologists is a change for the better. There was a time when scientists thought they had fully accounted for geological convulsions by ordinary physical forces. This drew forth the following by H. P. Blavatsky:

> It is absolutely *false,* and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces.* For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to Science, because left unexamined. (*S. D.* 1, 640.)

Occult Dynamics

The Secret Doctrine (1, 644) states, "It is a law of occult dynamics that 'a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence'." And Wm. Q. Judge says in the *Ocean of Theosophy:*

> Man is a great dynamo, making, storing, and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic.

"ELECTRICAL AND MAGNETIC CHANGES"

Contrary to Dr. Lynch's belief that electrical and magnetic forces are incapable of causing gigantic displacements of energy, occult philosophy holds that all the forms of major cataclysms are manifestations of electrical and magnetic changes, proceeding under the rule of cyclic laws. "Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the thinker is going." The effects of these cyclic changes occur on many planes; on the lowest, the physical, they are brought about through "the electrical and other fluids acting with the gases on the solids of the globe." Mr. Judge has written:

> Earthquakes may be brought on according to this philosophy by two general causes; *first,* subsidence or elevation under the earth-crust due to heat and steam; *second,* electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves.

"SOULS OF USE"

In *Letters That Have Helped Me,* occurs the suggestive if somewhat astonishing statement: "Earthquakes here yesterday: these signify some souls of use have come into the world somewhere; but where?" Man, the Immortal Ego, is a tremendous spiritual force, and when this force descends into matter, as it does on reincarnating, it is bound to create disturbances in that matter, the extent of the disturbance depending upon the spiritual power of the Ego. (See "The Skin of the Earth," THEOSOPHY II, 68.)

Theosophy teaches that earthquakes and other convulsions of nature are produced by the necessities of spiritual evolution. New races require new homes or continents. As the Egos who are destined to constitute the new race incarnate, they themselves provide the energy for the building up of the new continent (their own future home) and the gradual destruction of the old continent. The Spir-

itual Ego possesses the threefold power of creation, preservation and destruction for the purpose of reconstruction. Earthquakes are the effects of the operation of spiritual causes. Although the exigencies of evolution make cataclysms necessary, still their reaction on man in the form of suffering need not be. It is only because man has violated the laws of harmony that the convulsions of nature bring death and destruction in his midst.

"Dead-End Justice"

Joseph N. Ulman, associate editor of the *Journal of Criminal Law and Criminology* and Judge of the Supreme Bench of Baltimore City, has written a thoughtful article on what he calls "Dead-End Justice." (*Journal,* May-June, 1942.) His reflections were inspired by the criminal career of a young man who ended on the gallows. This youth was one of thousands who are constantly appearing before the courts of the land. In the words of the author:

> Callaway had become for me a symbol—a type of what our punishment can do for a young man. He was not yet 24 years old when he went to his death, and almost six of those years had been spent in prison.

Judge Ulman calls attention to the fact that it is the sensational crime, the crime that shocks the public, which sets the pattern of our legal thinking and our penological system. Such crimes are exceptional. For every gangster who makes a business of war upon society, a hundred youthful Callaways come into our criminal courts charged with minor offenses.

> Actually, I am more concerned [writes Judge Ulman] about what crime reporters think of the ordinary run-of-the-mine trivial case than the spectacular case that gets into the newspapers. When Callaway stole his second automobile and I sent him to the House of Correction I started him straight on his path to the gallows. The public paid no attention to that case, nor to the still earlier one when he was sent to jail for thirty days. Nor did we who are supposed to administer justice give these cases very intensive thought; we simply followed the conventional pattern, making the punishment fit the crime.

"Corroding Idleness"

The article cites some interesting statistics. Every day 1,650 convicts are released from the various prisons of the country, their terms having expired:

> Yesterday's jail-delivery might not seem so menacing if we did not know from past experience that many of the convicts will commit new crimes. Imprisonment has taught them nothing except skill in their trade. Confined for a few months or years in corroding idleness, they have swapped experiences and trained one another in the technique of the underworld. . . .
>
> A striking fact about these ex-convicts is the proportion of very young men among them. . . . These adolescents have already committed every kind of crime. They have done time for it, have "paid their debt to society"; and now society having wreaked its vengeance, has set them free to go and sin again. . . .

"Something Must Be Wrong"

"We who sit on the bench and apply the old formula of punishment because no better means are available are shocked by a realization of our futility," writes the Judge. Post-adolescents less than 25 years of age, commit 35% of the violent crimes. Between 40% and 60% of the ex-prisoners commit new crimes a few months after their release. When these facts are discovered, says Judge Ulman, "we feel that something must be wrong."

The article discusses the "bargain" that a modern planned penology has to offer. The first constructive suggestion is the closing of a lot of prisons. "I have talked to prison wardens from more than thirty states," relates Judge Ulman, "and I have not found a single one who thought that more than 60% of his inmates needed to be kept behind bars." The remainder would be safe risks on probation, or on parole. It is estimated that closing unnecessary prisons would mean a probable saving of $19,000,000 annually. The experiment was tried in England, where 30 prisons were closed between 1900 and 1935, and the number of prison inmates reduced from 153,000 to 47,000. The American prison population, during a comparable period, increased seven times faster than our general population, according to Judge Ulman.

"Bound to Get Results"

Judge Ulman recommends "individualization of treatment":

> We ought to place more reliance on brains, less on stone walls and steel bars. Obviously this means a great extension in the use of probation. But probation is no panacea, is not desirable in many cases. It is a device whose value can be realized fully only as it is related to an integrated system of planned penology in which it will have its proper place.

> Experience has shown that this is no mere theory. If each prisoner is studied physically and psychically, if trained social-workers, educators, and vocational guidance experts bring to bear upon him their combined wisdom and experience, if the whole System is keyed up to the day of the prisoner's release with the design and in the hope that he will come out of prison a better man than when he entered, we are bound to get results.

Model Correction Act Proposed

Much of the program outlined is already in operation in England. In the United States, California, Washington and Utah have made progress in this direction. The individual features of prepared criminal reform have been studied and a model Youth Correction Authority Act prepared by the American Law Institute. The gist of the act, Judge Ulman reports, is "a planned penology, designed to protect society and at the same time make good citizens out of youthful offenders." The Hon. Charles Evans Hughes, former Chief Justice of the Supreme Court, has described it as "the most important constructive suggestion for dealing with the crime problem that has been made since the original probation and juvenile court legislation." Published in June, 1940, the act, with some modifications, has been enacted in California, and is under consideration in other states. Judge Ulman emphasizes that the act is not offered as a panacea. "Prevention of crime is and will remain the work of the home, the school, and the church. The resources of the community as a whole lie at the root of crime prevention."

"The Chief Point"

"The resources of the community as a whole" are first of all the ideas held. Crime is an index to the moral and mental tenor of Society, and only a *general* reform in fundamental ethics will insure crime prevention. The radical outcome of a true philosophy was depicted by H. P. Blavatsky in these words:

> . . . history tells us that the masses adopted Buddhism with enthusiasm, while, as said before, the practical effect upon them of this philosophy of ethics is still shown by the smallness of the percentage of crime amongst Buddhist populations as compared with every other religion. The chief point is, to uproot that most fertile source of all crime and immorality—the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Re-incarnation,* and besides feeling

in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger. (*Key to Theosophy,* p. 248.)

What H. P. B. says of charity applies also to the problems of crime:

> The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. (*Key,* p. 244.)

When the present attitude of seeking vengeance and punishment against the so-called criminal classes will give way to an attitude of true charity and a sincere desire to help through *personal* exertion; and when with this we teach a scientific basis for ethics as set forth in the fundamental doctrines of Theosophy, then, and then only, will humanity be on the road to a permanent solution of the problem of crime.

"Released-time Religious Education"

The Detroit *Free Press* of Aug. 22, reported that "a sharp controversy has broken out in Salt Lake City over the question of released-time religious education. By a close vote the Board of Education decided to permit high-school students to attend religious instruction classes off public-school premises for one period each day." The proposal is backed by the dominant Mormon Church and has the "sympathy" of the Roman Catholic Church in Utah, but is strongly opposed by the Salt Lake City Ministerial Association, representing some 40 Protestant denominations:

> The Salt Lake controversy highlights an issue of growing importance in a number of states. In California an unsuccessful attempt was made recently by opponents of released-time religious education to obtain sufficient signatures to qualify the new state released-time act for a referendum vote in the November election, and the measure is now in operation. . . .
>
> Opposition is based largely upon the argument that released-time is a partial and inadequate solution to the religious-education problem. Some opponents charge that the plan leads to violation of the principle of separation of church and state. It is also argued that by making public distinction between those who want religious education and those who do not, the released-time plan, by implication, favors the child who does attend religious school and puts children who are not released in an unfavorable light.

It is also contended that the plan stresses religious differences between children and hence may, in some cases, engender prejudices where none existed before.

In connection with the last argument, it may be pointed out that cooperation among religious sects is the aim of a growing number of thinkers who have the general welfare at heart. (See Lookout for September, p. 521.)

A Forthright Resolution

"Released time" is a recurring problem in the administration of the American constitutional guarantee of freedom of religion. The following resolution, sent by W. Jay Johnson, 32°, Chairman, to the Board of Trustees of Robla Elementary School in California, is a clear enunciation of principles:

Whereas, the Trustees of the Robla Elementary School District of Sacramento County, California, believe that a well-organized yet ill-advised minority again has imposed its will upon an unorganized and careless majority, this in the form of legislation that apparently required and received explanatory apologies for the signing thereof by the Governor; and,

Whereas, we believe that in so doing a travesty on the philosophy of the Bill of Rights of the Constitution of the United States of America has been committed, while the spirit and the letter of the Constitution of the State of California have been traversed, both of which constitutions we daily pledge our children to uphold; and,

Cornerstone of "Americanism Unadulterated"

Whereas, such legislation, by the arguments-in-legislature supporting same and statements accompanying the signing thereof, places upon school trustees responsibilities belonging to the legislators and the governors who have declined to assume same; and,

Whereas, the Trustees . . . decline to accept the responsibilities of so responsible personages and officials, and choose to shun even the appearance of evil in permitting any churchianity to invade a branch of sovereignty entrusted to their keeping, more especially the American Free Public School which they believe to be the chief cornerstone or source of Americanism unadulterated; and,

Whereas, we deny any dependency of the American Free Public School upon any secular or religious organization during regular school hours, even though only supplementary to public school education; and,

Whereas, we believe it is beyond the realm of reasonable probabilities that the various denominational groups represented within the Robla Elementary School would agree upon one certain hour per week within which to conduct their supplementary endeavor, thus causing chaotic attendance plus study system disruption in the school, when at least two full days per week now are allowed for all supplementary child necessities with ample time for traveling distances as varied as religions, which if insufficient cannot be helped by one more hour; and,

"AS AMERICANS ONLY"

Whereas, the children of Robla School now are wholly free from childish bickerings as to the merits or demerits of respective church units and thus associate as Americans only; now,

Therefore, in order to prevent dissension within the . . . School District due to misinterpretations of the acts of the School Trustees under such legislation, and to prevent unnecessary absences from school, *it is resolved* . . . that during the 1943-44 term-time . . . no child shall be permitted to evade attendance from said school for the purpose of attending any church training during regular school hours; that the principal and teachers hereby so are advised, and hereby instructed to report to this Board promptly all students endeavoring so to evade school attendance; that endeavors to wreck the "3 Rs" cease regardless of "isms" brainstorms.

Adopted, unanimously, at Robla, California, this 25th day of June, 1943. . . . (*Scottish Rite News Bulletin,* August 5.)

We may hope that other schools faced with the problem of religious sectarianism under one or another guise will also act on the reasonable conviction that public schools have a more important function than serving as background for dissensions and differences of religious opinion. The influence of religious proponents would be better turned toward broadening education in harmonious association for which public schools lay the basis. This effort could be made no matter what religious teacher is being followed, for all saviours have taught salvation in terms of cooperation, unselfishness, and devotion to the interests of others. The promotion of unity dishonors no creed or sect. The furtherance of brotherhood ennobles any man.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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